A Curious Uncommon

ACCOUNT

OF THE

Great ECLIPSE of the MOON,

October the 10*th*, 1725.

WITH

A new Theory of all the Orbs in the Heavens, of the Stars, of the Earth, and of the fixed Stars or Suns agreeing with Scripture, Love, Reason, Arts and Nature.

WITH

The Poetical Adventures and Transactions of Five Months and odd Days, &c. at the Rural Seat of Monsieur De *L'AVON*, in a Country abounding with *Wine*, *Oil*, *Olive* and *Honey*, *Flesh*, *Fish*, *Wild-Fowl*, and *Venison*, &c. &c. &c.

O Fortunati Nimium bona si sua Norint.

LONDON:
Printed for the Author in the Year 1725.

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MVSEVM
BRITAN
NICVM

The BEGINNING of the

PREFACE.

THAT You may expect something New and Surprizing through the whole Work, you may, if you are in a Pleasant Humour, conclude from the Preface; which shall have some thing in it of the Nature of a certain Man's Extraordinary Genius at Toasting of Healths; Come, Gentlemen says he, here's a Health to King George for ever, and his Son after him. So Gentlemen and Ladies, here's a new Method of a Preface, which will puzzle you to know which will end first, the Preface or the Book; and then as for FINIS, you will find it very often in this Book, tho' in most Books you find it but once. If you come to any thing herein, wherein you think me Dull or Unintelligible, you may think I am dull by Design, or that some great, deep and stupendous Mystery lies hid in what

seems Unintelligible to you; from whence if you please you may conclude, that the Dulness, Stupidity, or Want of Apprehension is in your own Brain, or Humour, or Disposition, and not in me or my Writings. I the Anthor, intreat you as you find it most A-propos or seasonable, to drink Bohee *or* Green-Tea, *or a Bottle of* Burgundy, Champaign, Bourdeaux, Port, &c. *or a Dr—— of Rght* Nants, *if you think 'twill brighten your Spirits, and not spoil your Complexions. I give you these Hints not more for your Sakes than my own, believing them no more absolutely necessary than it would be for me to bid you go Kiss if both Sides are willing and wishing.*

If any Gentlemen, *who value their Cloth more than they should do, and envy Light in Laymen, as the* Popish *Clergy out of Envy keep the Cup from the Laity, say some of my Writings, seem,*

Ludere cum Sacris.

I only answer such, that the most flagrant Instance,

Ludendi cum Sacris.

Is when young, vain, ludicrous Fellows of mean

mean Birth, jump out of a Bawdy-house, Tavern, or Playhouse, into a Gown.

For I will permit none of these to tax me with Jesting with Holy Things, unless he can solemnly lay his Hand upon his Breast and say, I am not in Life nor Conversation a Jester with Holy Things wrapp'd up in a Gown or Cloak.

For such a Mocker of Holy things in a Gown, to say, I jest with Holy things, *is all a meer Jest, Banter, and all a Bite; and so for the present the Printer may put hereunto*

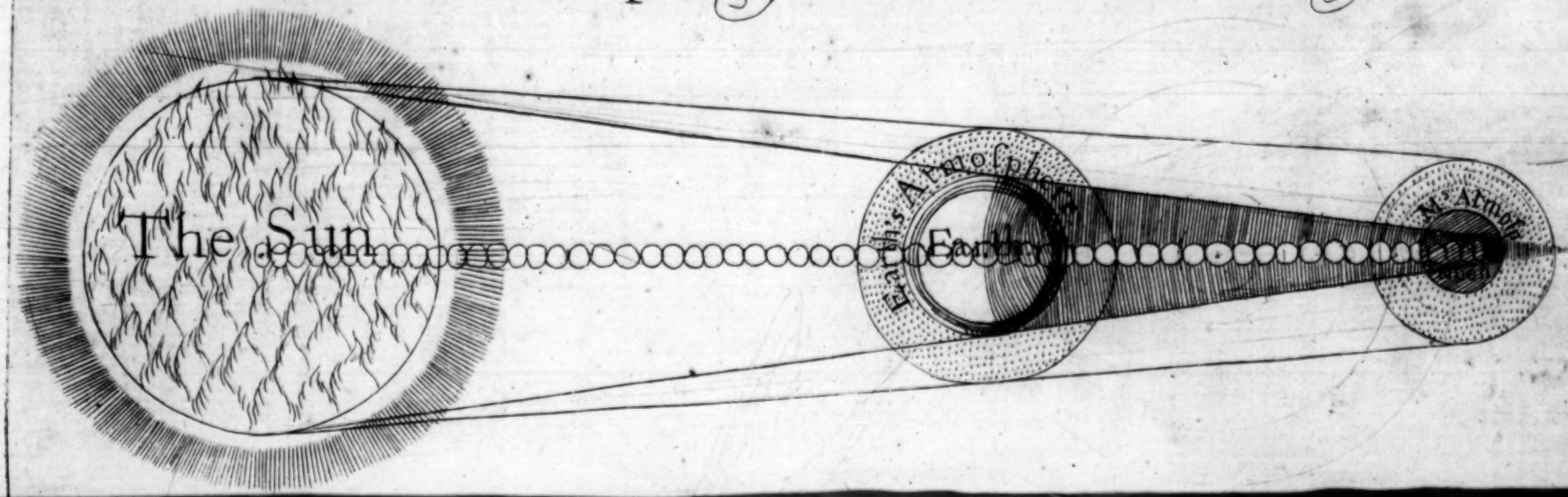
FINIS.

A CURIOUS UNCOMMON ACCOUNT OF THE Great ECLIPSE OF THE MOON,

October the 10*th*, 1725.

THIS Evening, *October* the 10th, One Thousand Seven Hundred and Twenty Five, just before the Eclipse began, I drank two or three Pints of good Wine, at *Chamberlin's in Maidenhead*, left him some-

The ☽ Total Eclipse of the Moon. Octob.re y 10.th 1723



BRITISH
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ſomewhat abruptly, and reach'd *Maiden-head-Bridge* juſt as the Atmoſphere of our Earth had cover'd half the Moon's Body, I met a Man or two upon the Bridge, to whom I ſaid, pray mind the Moon, which they did, and ſo I paſs'd on a good round Pace on Foot. I obſerved that the Shadow of our Atmoſphere had cover'd all the Moon's whole Body, ſome conſiderable time before any Part of the ſtronger Shadow which fell from the ſolid Body of the Earth, touch'd any Part of the Moon's Orb. I admired at it, to think that the Shadow of our Atmoſphere ſhould be ſo very ample and extenſive, and yet no Part of the real Shadow of the ſolid Orb of the Earth appear on the outmoſt Part of the Circle of the Moon's Orb; at length I ſaw the ſtrong Shadow of the Body or Orb of the Earth, and watch'd it till I ſaw the whole Shadow of the Orb of the Earth, enter'd entire on the Moon, very near round, vaſtly darker than the Shadow of the Atmoſphere of the Earth, and much reſembling the Appearance of the Shadow the Moon's Orb, made on our Earth in the Engrav'd Prints publiſh'd by Doctor *E. Haley*, in the late two great Eclipſes of the Sun, as I ſaw them both, and my Genius and Practice is much us'd to the Conſi-

derations

ſiderations of the Force and Nature of Draught Light and Shadows, ſo my Obſervations were ſomewhat more Curious and judicious than theirs, who are little Vers'd and Experienc'd in theſe Things.

In the Time of the firſt great Eclipſe of the Sun, I was on the Top of *Trubey*'s Houſe, at the South-Weſt Corner of St. *Paul*'s; before I went up Stairs I took half a Pint of burnt Wine, and advis'd the reſt of *Trubey*'s Family that went up to do the ſame.

I obſerved the Atmoſphere of the Moon then caſt a Darkneſs on the Earth, before ever any Part of the Orbs of the Sun and Moon enter'd into the leaſt Conjunction. This I was ſenſible of a conſiderable time before the Beginning of the Eclipſe, according to the common Notion. Of this Shadow of the Moon's Atmoſphere I took very great Notice, in the ſecond great Eclipſe of the Sun, but I could not ſo well compute the Largeneſs of the Moon's Atmoſphere, nor ſee the ſhadow of it ſo accurately as I did the ſhadow of the Earth's Atmoſphere in this Eclipſe of the Moon, unleſs I had happen'd to have been in ſome other Orb. Juſt half way between the Sun and us, where one might have ſeen the whole Affair very conveniently, at leaſt it would

have

have been as convenient for my ſight as a proper place would have been for *Archimedes* to have plac'd his Engine on to have hoiſted the World or Orb of the Earth out of its place.

However, as ſoon as I ſaw the whole real ſhadow of the Orb of our Earth entered entirely on the ſurface of the Moon, I obſerv'd it to be near round, very dark and ſtrong, and its Diameter to be about one fifth part of the Diameter of the Moon; I then diligently obſerv'd and conſidered on what part of the Moon's Body the real Orbicular Shadow of the Earth enter'd, I found it paſs'd as near as could be all along the Equinoctial Line of the Moon. This I kept obſerving till the Central ſhadow of the Orb of our Earth was arriv'd at the very Center, or very near the Center of the Moon's body, and then I thought I had made my obſervations as effectually as if I had obſerved the whole of the Eclipſe; ſince in ſuch caſe one half is exactly the ſame as the other, only reverſe, and as I am an Old Doctor at reverſing of Cyphers, ſo I am pretty good at Mathematical Reverſes in Theory. And moreover I mightily love to perform all things I undertake in Metaphyſicks, Mathematicks, Love, Poetry, Art and Nature, without ſcratching my Head or wracking my Brains; for I would no more entertain a perplexing Thought than I would a troubleſom Viſitor; and naturally hate and deſpiſe both as much as I do a fine Woman who is ſpiteful, proud, treacherous and ingrateful: when I meet with ſuch a fine Lady, I contemplate her and all her ways as I do the Stars, with an honeſt virtuous Deſign of diverting and improving my ſelf and others; and to pick a

 comfortable

comfortable parcel of Pence or Guineas out of her nd them.

For as I can turn every the moſt grievous, moderate or pleaſant things of this Life into both immortal Gold and temporal Gain, ſo I think there is no finer and more ſhining way and means to do it, than to do it at the Expence of the fair Stars above and below.

Now that the meaneſt Capacity may know how to find out the Moon's Equinoctial Line, Tropicks and Poles, *&c.* I will tell them how I did it by as good a Gueſs and as little Pains as poſſible; becauſe Gueſs-work is always beſt that is leaſt troubleſom if it hit right.

I conſidered what Parts of the Moon pointed moſt directly to our Poles or her own, and the Medium between them I look upon to be her Equinoctial Line: and as near as I could judge, the Orbicular Shadow of the Body of our Earth paſſed exactly along it, which ſeem'd to me to be about as large, and of the ſame ſhape as a *London* Paſtry-Cook's three peny Tart.

Having ſeriouſly and thoroughly conſidered all theſe things, I happily arrived at the firſt Inn on the Left Hand at *Slough.* a few Moments after the middle of the Eclipſe, and brighten'd my ſelf with a Bottle of excellent Beer, which my Landlord told me had been in Bottle two Years; and having a great Antipathy to Popery, I cut the Pope's Eye out of a good ſweet large delicate Leg of Mutton, and had it broil'd, and thus I refreſhed my ſelf by a comfortable roaſting and ſhining Fire; while the poor Moon fell into a deep fit of Clouds and Melan-

choll

cholly for an Hour's Loſs of my Company: And as ſoon as I had gratified my Appetites of Hunger and Thirſt, and given ſome of the Company an everlaſting glorious Receipt againſt Curtain Lectures, by erecting a Speaking Trumpet from the Good Woman's Bed's head to the top of the Houſe, and fixing a Leathern Bag to the Mouth of it, which may be lined with Velvet, or what the good Man of the Houſe who ſhall have Courage enough to erect ſuch a Trumpet can beſt afford; and then when the good Woman begins to Open, let her Head be gently clapp'd into the aforeſaid Leathern Bag, which though it is at firſt a terrible Cubicular Eclipſe to her, will be as good as the Bellows of an Organ, and turn the Cannon of the Princes of the Power of the Air upon themſelves; for the good Man of the Houſe by ſo doing will only hear the Gentle and Muſical Murmurs of the good Woman's Voice aſcending the Speaking Trumpet, which will burſt out like Thunder into the Air. It may be at firſt a little to the Surprize of the Neighbourhood; but no doubt when the innumerable Benefits come to be generally known and ſenſibly felt, it will grow as acceptable and familiar as the Voice of a *London* Watchman, and the Thumps of his Pole at the Doors in the Night. Indeed if there were ſuch a Muſical Speaking Trumpet erected in every Houſe in *London*, I am apt to think, conſidering the great Variety of the Voices there would be, and Loudneſs of the Conſort they would Make, they would far exceed the Pipes of any Organ; and the New Academy, of Muſick would be Out-Done, not Undone, and People that dwell afar off would hear

and

and be much ſurprized to hear the Muſick of the whole City of *London*.

If after this I ſhould grow very ſerious and divine in my Speculations and Contemplations, and any young Looſe Card in a Gown ſhould cry out, *Ludis cum Sacris*, let the good Company deſire him to lay his hand upon his Breaſt and ſay as aforeſaid, or deſire ſuch cenſorious Perſon to conſider that I did not Write every thing contain'd in this Book all at once, but was ſeveral Months about it: that how near ſoever a merry thing and a ſerious divine thing may come together in this Book, they were written at divers times, and in different Days, Hours, Weeks or Humours. Let them make theſe Allowances and they will never judge and cenſure me ſo unjuſtly as not to conſider how many ludicrous, Paſſionate, ſilly, or good or bad things they themſelves ſay and do in a Gown, Cloak, or Coat, in four or five Months time. But if they ſay I ought not to put ſuch different things into One Book, I anſwer, why may not I do the ſame in one Book ſince my Readers ſay and do ſo in one and the ſame Gown, Cloak, or Coat, *&c.*

Neither would I have any of my Readers, If they are in a prophane ludicrous or vain fit of Converſation, ſcruple by reading on to get into a Divine Temper and Speculation as ſoon as they can, for in ſuch caſe the ſooner the better is no falſe Doctrine.

F I N I S.

THE Right Notion OF AN ECLIPSE.

O give all Persons a right Notion of an Eclipse, they ought to observe, That an Eclipse is always occasion'd by two Bodies in Conjunction or Copulation, and the third in an Eclipse, i. e. *in a sad Case or in a dark Way, or clad in a Willow-Green, as I observ'd the Moon was in this Eclipse. First, she look'd pale and wan, reden'd, and her Colour went and came just as if she were in the very Agonies of a despairing Lover, whose Mistress is just lost, and going into a total Conjunction with his Rival: Thus a Lover eclipsed in Despair, exactly answers, in all Points, to an Eclipse among the Orbs above: This is so com-*

pleat

pleat an Idea of an Eclipse, that I think it impossible to convey a more sensible and feeling Notion of it to young People, especially Lovers; and I doubt not but middle-aged and even old People, by calling to Mind the warm Imaginations and youthful Affections of their Love, will very readily and feelingly take in this right and true Notion of an Eclipse.

In Politicks, the being worm'd out of a good warm Place is an Eclipse.

In Trade, the being disappointed of a good Bargain is an Eclipse.

In Art, the being disappointed or defrauded of a good Job is an Eclipse.

In Physick, the Loss of a good Patient is an Eclipse.

In Law, the Loss of a fat Client or Goose, is an Eclipse to the Fraternity of Goose-quills.

In Divinity, the Disappointment of obtaining a fat Benefice is an Eclipse

And in Friendship, the Perfidy, Ingratitude, and Treachery of a most intimate Companion, may happen to Eclipse a Man. I my self meeting with such abominable Treatment, fell into a most violent Fit of Passion, as you will see if you read the following Poem; wherein by a dextrous, pious, and sublime Management, I have done all I can to turn the most violent Fits of Passion into the most sublime Virtues.

Before you read the following new Theory, take Notice, That the ancient Philosophers esteemed the Earth a great Animal. *That*

That it was a receiv'd Opinion among wise Mathematicians, &c. of Old, That there are Intelligences or Spirits of the Orbs, each one of which may justly be deem'd the Angel-Regent or Soul of his own peculiar Orb.

Nor is the common conceived Opinion of the Anima Mundi *to be overlook'd in the following Case.*

And lastly, Since our Most Blessed Lord God and Saviour Jesus Christ, who created all Things, assures us, Children have Angels, whose Bodies are so small, may we not justly conclude, that the Orbs of Heaven, those bright, glorious, and immense Bodies, have Angel-Regents, and Intelligences, and Souls, equal to the Dignity and Glory of their Bodies.

In the Name of God Read and Weigh what follows thoroughly, without Prejudice, as Divine Grace and Wisdom shall inspire.

THE NEW THEORY OF THE *Orbs of Heaven*: OR, The Most Excellent Way to Sanctify our Violent Fits of PASSION.

Esse quoque in fatis Reminiscitur affore Tempus
Quo Mare quo Tellus Correptaque Regia Cœli
Ardeat & Mundi Moles Operosa Laboret.

I.

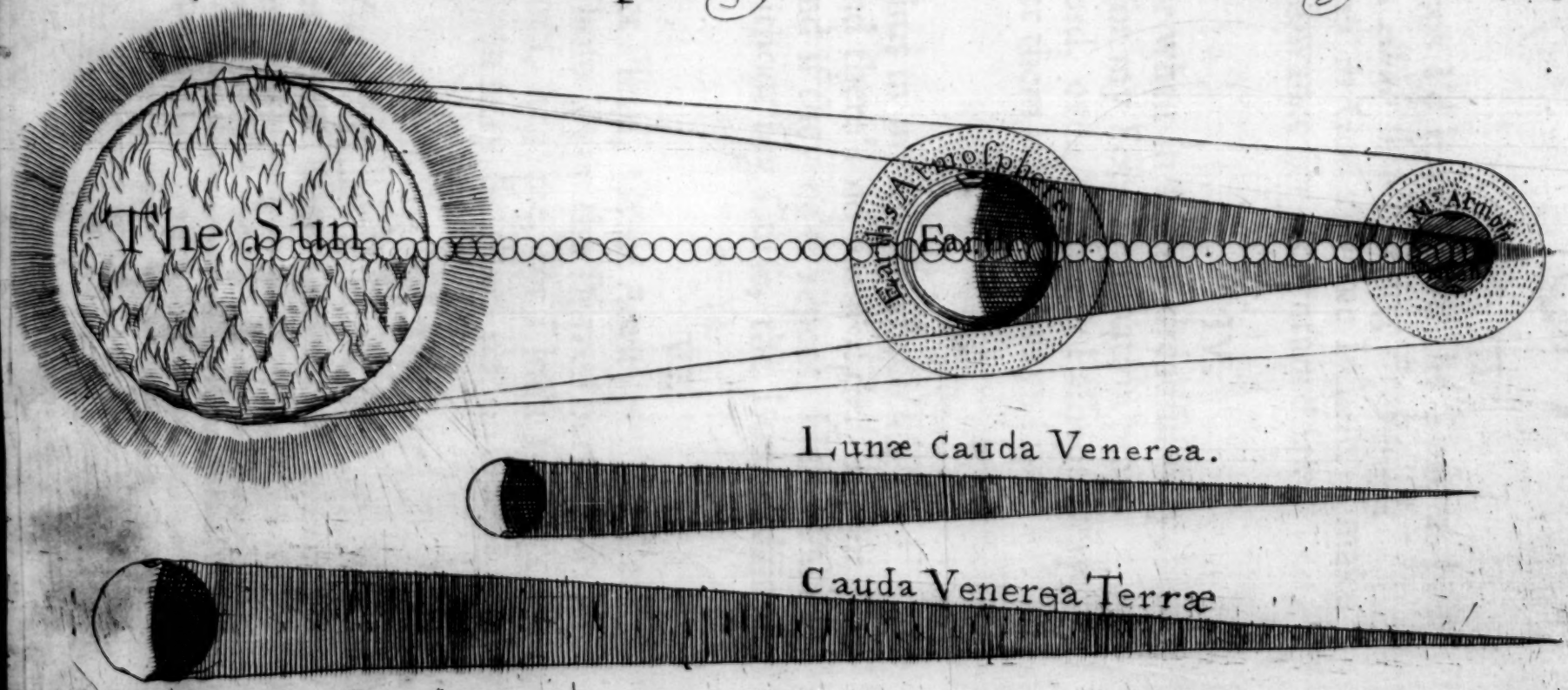
BEly'd and slander'd by a Fiend,
Whom I had us'd as my choice Friend;
I cry'd, G—d D—n the Hellish Toad,
And rot the Viper out of God.

II.

And had I thought of somewhat worse,
The Viper had had t'other Curse;
For Curses are, when one's abus'd,
Like Poison, Physick rightly us'd,

III.

The Total Eclipse of the Moon. Octob.re ye 10.th 1723



Eclipsis Orbium Coelestium; *Ecquis Actus Venereus Illorum!*

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III.

Thus I'd have ſerv'd the Toad as bad,
As *Ahab* ſhould King *Benhadad.*
Tho' in God's Name I curſe, I make
Allowance for Repentance ſake.

IV.

For when in ſuch a dreadful Way,
I for my Foes Damnation pray;
Lord, even while my Paſſions ſway,
Let them repent I always ſay.

V.

Thus in my Curſes I relent,
And there's no harm if they repent;
And if they ne'er repent, Hell's Pains,
Without my Curſe, the Lord ordains.

VI.

Yet Plead, Great Antitype, my Cauſe,
Whoſe Type the Brazen Serpent was:
Lord, heal me, for I look to Thee,
When fiery Serpents poiſon me.

VII.

When thus my Paſſions rack my Soul,
And flame within from Pole to Pole;
Such univerſal Indignation,
Seems, in my Mind, the Conflagration.

VIII.

I in my burning Paſſion knew
Not what to think, or ſay, or do;
Yet wiſely did at length conclude,
That Paſſion ſanctify'd was Good.

IX.

So, in my ſelf, took the Alarm,
While Paſſion boil'd and Blood was warm,
To Sing and Pray off Nature's Fire,
As Grace and Wiſdom ſhould inſpire.

X.

For as pent Winds in Earthquakes burſt,
With Paſſions narrow Souls are curs'd;
But Souls bright and magnificent,
By Grace, give Paſſions glorious vent.

XI.

As wiſe Kings for their People's Good
Uſe Men of Honour, Fire, and Blood;
So I my Paſſions did engage
On foreign Orbs, to vent their Rage.

XII.

When I to give my Paſſions room
To vent, expand, and cool become,
Began to Pray, began to Sing,
Each Paſſion prov'd a faithful Wing;

XIII.

Bore up my Soul with ſtrange delight,
To take a vaſt Free-thinking flight;
On Contemplation's glorious Wings
She mounts, cools, ſweetens, prays, and ſings.

XIV.

When in us Hell's dire Tempeſts rage,
Lord, all thoſe Storms within aſſwage;
As in the Ship, exert thy pow'r,
And bid Hell ceaſe, and rage no more.

XV.

Who in the ken of my Mind's eye,
Walk'ſt far-above all Heav'ns high;
Up to the Throne of Deity
As Man, in Godhead's Majeſty.

XVI.

Thus thou doſt walk, Lord, our Creator,
Thro' all the Elements, Heav'ns, and Nature,
On Earth, and on the Air and Water,
And wilt walk back in Fire herea'ter.

XVII.

When all the whole Creation we
Shall like the fiery Furnace ſee;
Then ſhall thy Love to all Saints be,
What in the Furnace 'twas to Three.

XVIII.

While on the wordly Waves and Sea,
Lord, grant us Faith to walk like thee;
When Faith and We ſink in the Wave,
Then, Lord, ſtretch forth thine Hand and ſave.

XIX.

Bleſs Us, and raiſe our Eyes and Minds
Above the Seas, Hills, Clouds, and Winds;
To look with Underſtanding's Eyes,
Round Heav'n, to thee, above the Skies.

XX.

With Pleaſure I the Heav'ns ſurvey,
When all their Hoſts their Lights diſplay:
Lord God thy glorious Army they
In everlaſting bright Array.

XXI.

They in immortal Order move,
And Sing, and Shout, and Shine, and Love;
Are born and bred as well as We,
And grow up to Maturity.

XXII.

And when grown up to Marriage State,
They Court, and Love, and Propagate;
And like Mankind perform all Functions,
From Oppoſitions to Conjunctions.

Have

XXIII.

Have Faults and Humours every one,
So as there are ſpots in the Sun,
Inhabitants in them have place
Each one, as Earth has *Jacob*'s Race.

XXIV.

Who keep in them with holy Mirth,
Thy Sabbath-Days, like us on Earth;
Whoſe Saints, like ours, in ev'ry Nation,
Love, Look, and Long for thy Salvation.

XXV.

But where they Sin as bad as we,
I can't yet gueſs, nor ſay, nor ſee;
But when the Sun ſhines bright and gay,
Think there 'tis ſome great Holiday.

XXVI.

In that part of the Sun which then
Directly ſhines upon us, when
To praiſe thee they their Time imploy,
And all our Senſes ſhare their Joy.

XXVII.

This ſenſible Communion,
Between us and them, in the Sun,
Inclines me, Lord, to think ſome way
Between us be found out there may.

XXVIII.

As thou didſt to the Ship repair
Upon the Sea, and through the Air;
Didſt upward to the Heav'ns aſcend,
And we to do the like depend.

XXIX.

Methinks there ſeems good Cauſe to hope,
'Twixt Orb and Orb the Way will ope;
Since we ſhall up i'th' Air be caught,
To meet thee, Lord, as quick as Thought.

XXX.

When like thy Body in Perfection,
After thy bleſſed Reſurrection,
Like thine, our Bodies ſpiritual,
Move quick as Thought, with Freedom ſhall.

XXXI.

Then, Lord, in Soul and Body we,
Shall, where our Thoughts are, really be;
And like the bleſſed Angels prove,
When quick as Thoughts our Bodies move.

XXXII.

When free like thine our Bodies change,
Like Thoughts, from Orb to Orb to range,
I don't ſee why new Orbs mayn't be
Manſions for us, prepar'd by thee.

Wherein

XXXIII.

Wherein each Favourite Saint of Thine,
Like *Adam* in Earth's Orb may ſhine,
When firſt thou in Earth's Orb likewiſe
Prepared'ſt *Adam*'s Paradiſe.

XXXIV.

For if, as I muſt needs believe,
Stars beget Stars, Stars Stars conceive;
I don't ſee why each Saint of Thine,
In Orbs diſtinct, mayn't Reign and Shine.

XXXV.

For I believe that Stars do grow
In Magnitude, like Things below;
And learn like us, like us improve
In Knowledge of what's done above.

XXXVI.

Stars have a Language, I believe,
Tho' yet I don't their Speech conceive;
For Heav'ns declare the Praiſe of God,
And Elements his Works applaud.

XXXVII.

Since Stars in Courſes along while
Ago, fought *Siſera* Rank and File;
They muſt have Reaſon, Sight, and Senſe,
Suited to Bodies ſo Immenſe.

XXXVIII.

In each Pole plac'd is Earth's each Eye,
This Truth ſome *Dutchmen* did deſcry,
When piercing to the Pole, they found
A warm calm Sea exactly round.

XXXIX.

Diameter an hundred Leagues,
This they found out with vaſt Fatigues;
Earth's Eyes thus plac'd, Heav'ns Wiſdom ſhows,
In fencing it with Ice and Snows.

XL.

Thus the Earth's Eyeſight we deſcry;
All round it Icy Mountains lie,
That nothing hurtful may come nigh
The tender Apple of her Eye.

XLI.

From whence it plain appears to me,
All Orbs have Eyes as well as ſhe,
And ev'ry Moon a Child muſt prove
Of the Orb round which it does move.

XLII.

Thus *Jupiter*, whoſe Moons are four,
Four Children has, if not no more;
And *Saturn* by his Ring does ſeem,
Him whom the Stars their Prieſt eſteem.

That

XLIII.

That does the Stars together bring,
The Priest that joins them with the Ring;
But if to Conjure there's no Sin,
And 'tis the Circle he is in.

XLIV.

Saturn may shine among the Stars,
As *Moses* made in *Egypt*'s Wars;
And the vast Serpent in the Skies,
May be his Magick Rod likewise.

XLV.

Stars being all Face and Wings divine,
To think them Cherubs I incline,
Who always Watch in full perfection,
With universal Circumspection.

XLVI.

Due Distance to each other give,
Move Regular, in Order live;
Therefore must needs watch, smile, and move
By Rules of Wisdom, Grace, and Love.

XLVII.

Of old, in Milky Way, 'tis said,
Stars are begot, conceiv'd, and bred.
If so, all Stars must propagate,
And breed Stars at a Starlike Rate.

Since

XLVIII.

Since *Phœnix* like, by Conflagration,
The Old brings forth the New Creation;
When this Earth Labour's past and done,
Our Earth will then become a Sun.

XLIX.

For Sun's to me seem in the Skies,
Like Kings or Heads of Families;
Thus when our Earth's by Power divine
Transform'd, she like a Sun will shine.

L.

And all her conflagrating Flames
Will be refining Solar Beams;
The Bad and bad Things all expire,
The Good, like Gold, endure the Fire.

LI.

When Christ, in Judgment, Sin destroys,
The Heav'ns and Earth dissolv'd in Joys,
Before his Face shall fall in Labour,
And be transform'd like Christ on *Tabor*.

LII.

For God in Christ can't, in my Mind,
Be less magnificent and kind;
And Christ, as Man, must needs excel
In good Works, all I hint or tell.

For

LIII.

For if in Souls as mean as mine,
Such bleſt bright Thoughts ariſe and ſhine,
The Man Chriſt's Thoughts, Words, Works of Love,
Muſt infinite tranſcendent prove.

LIV.

For ſince I find the Blue of Plumbs,
Live Creatures all in boundleſs Sums,
I muſt conclude all Heav'ns bright Blue,
Are living Creatures bleſt and true.

LV.

And if all Creatures ne'er ſo ſmall
Have Sight and Senſes, one and all;
Shall we think, Lord, in Stars ſo great
Thy Workmanſhip is leſs compleat;

LVI.

And ſuch great Bodies have not Pow'rs,
And Souls as excellent as Ours,
To ſing thy Praiſe devout as we,
With far more glorious Harmony.

LVII.

Since Scriptures ſay, to God their King
The Morning Stars together ſing,
And with loud Shouts of Joy, proclaim
The Glories of thy holy Name.

LVIII.

What mighty Notes Stars Voices ſound,
The Sun's, what glorious Baſs profound;
To Notes and Words the Sun's Voice ſings,
Thunders muſt be ſoft Whiſperings.

But

LIX.

But when Sun, Moon, and Stars all join,
Sing in full Chorus Praiſe Divine ;
O who ſo loud a Hymn of Laud
Can bear to hear, but Chriſt our God.

LX.

From theſe bleſt Truths which I have penn'd,
Which freely from the Heav'ns deſcend ;
In Joys unknown I comprehend,
The Rock of *Sion* is my Friend.

LXI.

From this bleſt Rock, in me I feel
Life's ſtreams their flowing Joys reveal ;
And I ſhall to God's City go,
Whoſe Glories to Mankind I ſhow.

LXII.

Whilſt all that here are ſo unkind,
With daily ſpite to vex my Mind ;
Shall never come nor never ſhine
In *New Jeruſalem* divine.

LXIII.

Where I in Linen white and pure,
Which clean for ever ſhall endure,
Shall ſhine and ſmile, for ever freed
From Sin's unkind ingrateful Seed.

LXIV.

No Fraud ſhall come in *Salem*'s Sphere ;
No Tale-Teller ſhall enter there ;
For there ſhall be no Room for them
In holy *New Jeruſalem*.

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A Pious Deſcription of the NEW JERUSALEM.

I Of the ſhining City ſing,
Of Chriſt the great Eternal King,
The Man of Infinite Deſigns,
In whom the Godhead's fullneſs ſhines;
Whoſe boundleſs Thoughts our Thoughts tranſcend,
Whoſe glorious ways none comprehend,
Without Beginning without End.
A City which does evidence,
By Worth and Buildings ſo immenſe,
Chriſt's Godhead and Omnipotence;
Where all true Saints ſhall all be ſhown,
Into a Building of their own,
In Chriſt wrought by their Faith unknown:
Whoſe Spirit's Works in Saints extend,
To more than they can comprehend;
Who'll find the good Works they e'er did,
In this Eternal Pyramid;
By Chriſt ſtor'd up beyond divining,
All in Immortal Glories ſhining;
Amazing Truth beyond all ſtory,
To find our good Works all in Glory;
Which ſeem'd ſo hid they ſeem'd all loſt,
But now all found on Life's bleſt Coaſt;

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All ſafe in the beſt Order plac'd,
Garniſh'd with Light, with Glories grac'd,
The Furniture of our Manſions bleſt:
For as in *Egypt* Iſrael did
Burn Bricks and build a Pyramid,
Upon a large ſquare Baſe begun,
Till pointed in a ſingle Stone;
That Pyramid to us and them,
Was Type of New Jeruſalem,
To ſignify in e'ery Coaſt,
God's People's Labour ſhan't be loſt;
But all again in Glory crown'd,
In New Jeruſalem be found.
This does moſt glorioufly prove,
God ne'er forgets our Works of Love;
And in the Lord this does maintain,
Our Labour ſhall not be in vain:
Thus have I, Oh! Ye Saints before ye,
Stated the Caſe of Truth and Glory;
Now chuſe ye, whether yea or no,
You'll to Eternal Glories go;
The New Jeruſalem behold,
A Pyramid of ſhining Gold,
Of Gold tranſparent bright like Glaſs,
Wherein all may behold, through Grace,
Their Thoughts and Souls, as well as Face:
The glorious Rock of our Salvation,
Exactly ſquare on its Foundation,
Whoſe Glorious Walls of Jaſper-Stone,
Exceed the Walls of *Babylon*;

And

And all the Walls beneath the Sky,
Twelve times twelve Angel Cubits high;
And that you may it's Height descry,
A Cubit does in Length extend
From Elbow to the Finger's end.
This measur'd on the Angel's Arm,
To call Two Foot can be no harm;
Not well be any less it can,
Own th' Angel but as proper Man:
Then of our Feet the Wall's just Height,
Will be two Hundred Eighty Eight.
The Wall far as I can descry,
Is e'en as thick as it is high.
This City of exceeding Strength,
Twelve Thousand Furlongs is in Length,
Which in our Measure well exprest,
Is fifteen Hundred Miles at least;
And what does prove it still more strong,
'Tis broad and high as it is long.
In this blest Rock I do conclude,
A new, transparent City's hew'd,
Each Furlong of its high Ascent,
Quite through and through the whole Extent;
So that Twelve Thousand Cities shine
In this Transparent Rock divine;
So well contriv'd the whole Abode,
Makes but One House, the House of God.
Twelve Thousand Stories high, each Story,
A Mighty City full of Glory;
On Top whereof, as the Chief Stone,
Sion's Eternal Court is known;

All pav'd with Saphire-Stones moſt meet,
Beneath the God of *Iſrael*'s Feet:
This Pavement, when the Law was given,
Was clear as is the Orb of Heaven,
On *Sinai* ſeen, by ten times Seven;
And *Moſes*, who made Seventy One,
At that time King in *Jeſurun*:
Aaron and thoſe, Two of his Sons,
Whom with their Wives and little ones,
Earth gap'd and ſwallow'd all at once.
On this Fam'd Rock, by Chriſt's Command,
Form'd without Aid of Mortal Hand,
The New Jeruſalem does ſtand.
On Top whereof, call'd the Chief Stone,
Tho' Top and Bottom all but one,
Great Jeſus on his Throne divine,
Does in his Father's Glories ſhine;
Whoſe Godhead does ſo bright appear,
The Sun and Moon are uſeleſs here.
From Jeſus Throne Life's Waters flow,
Through e'ery Street and Houſe they go;
On e'ery ſide themſelves extend,
And moſt harmoniouſly deſcend,
With the moſt pleaſing Force and Strife,
To water all the Trees of Life,
Which planted grow at e'ery Door,
Whereon Twelve Sorts of Fruits are bore;
Whereof, tho' all Saints take their fill,
Each Tree is full of all Fruits ſtill;
Whoſe Leaves ne'er fall but keep their Stations,
Yet heal the circumjacent Nations,
With their bleſt Odorifications.

Life Waters which flow from Chriſt's Throne,
When they their Glorious Courſe have run,
Through Infinite Meanders ſweet,
Through e'ery Houſe, and e'ery Street,
Through all the well plac'd Pipes convey'd,
In everlaſting Order laid,
And water'd each diſtinct Gradation,
Of the vaſt City of Salvation:
The Glorious Floods of Life below,
Around the ſhining City flow,
And form the Sea of Reformation,
Till living Waters of Salvation,
Fill, Cleanſe and Chriſtalize the whole Creation.

The PERORATION.

IF any one Damnable Witty,
Think Strange the Building ſuch a City,
This World let ſuch Damn'd fools reflect,
Was built by the ſame Architect;
Thence raiſing their Confounded Eyes,
View all his Buildings in the Skies;
Heavn's vaſt Expanſe from Pole to Pole,
The Burning Orbs, that in them Roll,
He fram'd them all, and built the whole,
With Hell, for the Blaſphemers Soul.
For Hell is all Time Space and Place,
Of Fleſh and Spirit without Grace.
Thus Lucifer ſoon as he fell,
Felt all the whole Creation Hell.

Adam's

Adam's first sight, with sinful Eyes,
Was loss of Heav'n and Paradise,
The Endless lot, of the unwise;
Whose wretched Soul good things condemns,
Tramples upon Immortal Gems,
And Spurns Eternal Diadems.
Let this Bright Wisdom in me Shine,
Never to cast thy Pearls Divine,
Lord God, before Ungodly Swine,

The Glorious Descent of the NEW JERUSALEM.

LIFT up your Eyes, ye bless'd Generation,
Who like Love, look and long for your Salvation;
Behold Almighty God withdraws on high
The Universal Curtains of the Sky;
Millions of Angels, as when Christ was born,
The second Opening of the Heaven's Adorn,
The Cherubims and Seraphims Divine,
All in Eternal Order March and Shine;
All round the Heav'ns behold the Host above,
All drest in Robes of Glory, Light and Love;
Prostrate Adoring, all in Order stand,
Ready to wait the Lord their God's Command;
For those that Tread the Air, and Walk the Sky,
Stand most Upright when they most Prostrate lye.

All

All Contradictions reconciled Meet,
And End beneath the God of *Israel*'s Feet:
Sun, Moon and Stars, and all the Orbs of Light
Stand ſtill at Once to ſee the Glorious Sight,
All like the Angels Worſhip in their Spheres,
And Veil their Glories when their God appears.
Thus when the Heav'ns on all ſides all on High
Are freed from th' Azure Curtain of the Sky,
And all Heav'ns Hoſt, take thro' th' Eternal Mound
Their Univerſal Stations all Around,
And Chriſt fills with his Godhead's Glories bright
All Space with Infinite Eternal Light,
Sun, Moon and Stars, and Men and Angels ſhall,
Compar'd to Him, ſeem but as ſhadows all.
Yet all their Orbs ſhall ſevenfold brighter Shine
Than now, in that Eternal Light divine:
Where e'ery Saint in Garments pure and white
Shall ſhine like them, in Righteous Light of Light.
But the Man Chriſt in Godhead's Light divine
Shall Infinitely all of them out-ſhine.
Thus the Man Chriſt out-ſhines us all above,
We Types, but he the Antitype in Love:
His Glory the Eternal Light of Light,
The Godhead his own Sole Unrival'd right,
Our Glory the Effect of his ſo bright.
Thus he the Cauſe of all our Glory is,
And all our Glory the Effect of his.
Hence ſays St. *Paul*, *We all ſhall like him be*,
The Cauſe, *becauſe Him as he is we ſee.*
Thus all of us in Borrow'd Glories Shine
Of the Man Chriſt, our Antitype Divine.

Thus

Thus on Heav'ns Throne, in Glory 'twill appear
Christ is our Master, we his Servants there:
Yet shall we be like God's, because 'tis still
True Godlike Freedom to Obey his Will.
Thus the Man Christ must be in every Mind
Distinguish'd from the Rest of all Mankind.
Sun Moon and Stars, and all thro' all Heav'ns Coasts
Find God more Universal than his Hosts;
Amaz'd Admire, but can't his Power express,
And all at once in the Man Christ confess
God all in all, and their own Nothingness.
Hence Judge how damn'd is each Presumptuous Wretch
That dares against his Glorious Godhead Preach,
Whose Humane Nature's praises None can reach,
Within, without, round Heav'n and all abroad,
The Antitype of all the Works of God.
The Mould in which at first God all things cast,
In which he will make all things new at last,
Of Rocks and Stones, the Antitype Divine,
Whose Praises Stones will sing if Men decline.
So kind to all, that if too much Oppreſt
He'll Humane Voice and Reason give a Beast:
Thus th' Ass with Reason call'd Mad *Balaam* Brother,
And let him know one Ass mayn't wrong another:
Which to that Prophet showd in want he was
Of Patience, the known virtue of an Ass;
And made him sensible thro' *Jesus* Power,
What unknown virtues, Asses have in store.
If Christ made th' Ass speak his own wrongs to right,
Christ's Cause would make the Stones speak things more bright;
For if the Stones were all Christ's Wrongs to tell,
They on the Theme Eternally must dwell.

So

So bright a Theme's! Our Antitype Divine,
His Praiſes Stones will ſing, if Men decline:
For Cities, Paſtures, Fields, the whole Creation,
Are Brethren to the Rock of our Salvation:
And every Tree on which the Sun does Shine;
May ſay, I Brother am to Chriſt the Vine.
Throughout the World Old Lions Young and all,
May *Judah*'s Lyon Elder Brother call;
And every Lamb in Paſtures all abroad
Proclaim he's Bother to the Lamb of God;
And every Rock i'th' World may this rely on,
He is the Brother of the Rock of *Sion*.
Sun, Moon and Stars a Brother's Right expreſs
To *Jacob's* Star the Sun of Righteouſneſs.
Thus Chriſt is the firſt born of every Creature,
The Elder Brother of all things in Nature;
All Angels too his Brethren are you'l grant,
Since he's the Angel of the Covenant,
Of all the Elder Brother in all Stations,
Chriſt has no want of Brethren or Relations.
Thus I prove Chriſt to all things without Sin,
From Angels down to Rocks the neareſt Kin:
Thus I have all things prov'd for glorious ends,
Chriſt's neareſt Kinsfolks, and his dearest Friends,
That all may feel a Brother's joy in them
At the Deſcent of New Jeruſalem:
With joy behold their neareſt dearest Friend,
The holy New Jeruſalem Deſcend.
How Chriſt the God in Chriſt the Man does ſhine,
Makes Chriſt the Man of all things Heir divine,
And Chriſt the Lamb does dwell with *Sion's* Flock,
In Chriſt the City built on Chriſt the Rock,

Whom all at once the Hosts of Heav'n above,
And all God's Works admire adore and love;
The Godhead's Fulness beyond all defining,
In Jesus Christ our Elder Brother shining.
All Beings and things must therefore own to them,
Christ's Spouse and Sister, New Jerusalem,
Their Sister Fair of *Abraham*'s faithful stem.
Since she's like *Sarah* in Eternal Life,
The Heav'nly *Abraham*'s Sister, Friend and Wife.
Who with our Elder Brother can compare,
Or New Jerusalem, our Sister Fair!
To think of them does much enlarge my Soul,
How I in Christ am Kin from Pole to Pole,
To all fix'd Stars or Suns, and all the Stars that Roll;
That Brother *Sion*'s Rock so far out-shines
The Rocks of *Andes*, *Alpes*, and *Appenines*.
Oh may this joyful News with Pleasure fill
My Brothers *Pen-Man-Maur*, and *Ross*, and *Snowden-Hill*,
And all my Kindred Mountains, Rocks, and Vales
I'th World, and Principality of *Wales*;
And every Stone and Rock Re-echo strong
Our Brother *Sion*'s Praise in *Sion*'s Song;
Such Brothers and such Sisters in all Stations
Shows I in Christ have many Grand Relations;
And have to my Immortal high Renown
Th' Eternal Herald's Office in my Crown,
And with Good Sense and Reason let all see
The Glory of my Genealogy.
Nor can one Rock or Stump or Stone repine,
Or Men or Angels envy my Design,
Since I have prov'd all theirs as Good and Great as (mine.

Moſes to ſtrike the Rock was much to blame,
Striking his elder Brother miſt his Aim,
Striking in Faith and Love the Water came,
When he's affronted *Sion*'s Rock does know,
Who to his Brethren all they wiſh does ſhow,
And grants us all we want without a blow.
This is the Rock you all muſt underſtand
Whereon the New Jeruſalem does ſtand,
Founded and built by Chriſt's almighty hand.
Let all the whole Creation fix'd attend
To ſee Chriſt's Spouſe, their Siſter and their Friend,
The City of our God from Heav'n deſcend.
Behold ſhe comes in Terrible Array
Her ſhining Charms make Life's eternal day,
Sun, Moon and Stars have no ſuch beams as they,
Tho' they look ſevenfold Brighter at her ſight,
We equal them in her kind Light of Light.
Only her Spouſe Chriſt's Godhead ſhines more bright,
Behold the Lamb of God, with *Sion's* Flock,
In Chriſt the City, built on Chriſt the Rock,
From Heav'n deſcend whoſe Orbs in all their Spheres
Their faces veil when Chriſt's fair Spouſe appears.
Mark her fair Towers, as ſhe does deſcend,
Th' Eternal Bulwarks Angel Hoſts defend.
Mind the eſtabliſh'd ſtrength of her Foundation,
Sion's Rock immenſe the Rock of our Salvation.
How far the rock extends on every ſide
Around her Walls, immenſely large and Wide,
So deep the Bottom of her Rock will pierce
Beyond the Center of the Univerſe;
Till the Antipodes, with Pleaſures ſweet,
Feel her Foundations there ſupport their Feet.

Thus New Jeruſalem's built firm and good,
Fixt on the Seas and ſtabliſh'd on the Flood.
Oh How the Mountains which of Old deſpis'd,
Fair *Sion*'s Hill and *Sion*'s Rock miſpriz'd,
Confounded are for being ſo unjuſt,
She's all of Gold, and they all turn'd to Duſt.
See every Rock and Hill that did her hate
Conſum'd and made for ever Deſolate;
The Rocks and Mountains melt away for fear,
To Waters whence they firſt Created were;
Like the faln Angels can't their Stations keep,
But ſink to Chaos Old, the firſt Great Deep:
While *Sion*'s Rock and Hill they all behold
Compos'd of fineſt pure Eternal Gold.
Thus *Sion*'s Rock and New Jeruſalem
Does every City, Hill and Rock condemn.
As *Iſrael*'s Children, after all their Toils,
Made *Egypt*'s Riches, and their Gemms their Spoils,
So *Sion*'s Hill, the Rock of our Salvation,
Extracts the Wealth of all the whole Creation.
Thus God has all his due as Chriſt commands,
All Glories, Empires, Riches, Seas and Lands;
While *Cæſars* ſleep in Death with empty hands;
And *Sion*'s Court out-ſhines the Sun in ſtate,
While all the Courts of Kings lye deſolate.
The Houſe of God, the New Jeruſalem,
Is Chriſt's eternal Tripple Diadem.
Firſt the eternal Crown o'er all the Good,
Before the Law, or were before the flood.
In New Jeruſalem, choſe from all Nations,
Good without Law, and Juſt by Inclinations.

The

The ſecond Crown Eternall o'er all thoſe
Who want no Law, yet no Juſt Law oppoſe;
Theſe Righteous are, let who will bear the Sway,
Want no Juſt Laws, yet all Juſt Laws Obey:
Eternal Juſtice theſe to all impart,
Which proves the Law of God is in their Heart.
The third Eternal Crown o'er all the Bleſt,
For Chriſt's own Goſpel's ſake on Earth oppreſt,
Theſe are the Glorious Lambs of *Sion*'s Hill,
Who Love return for Hate and Good for Ill:
Who if you Robb them bleſs you with their ſtore,
And Mercy for their Murderers implore.
Theſe juſt like Lambs will always do you good,
Ev'n while you tear their Fleſh and ſuck their Blood;
Themſelves nor Earthly things they don't regard,
By Faith in Chriſt they live and die prepar'd
For Heav'n and Life's eternal ſure Reward.
Tho' God ſhake and conſume the Heav'n and Poles,
It ſtaggers not their Faith, nor ſhakes their Souls;
All nature's fiery furnace is to them
The Gate of Heav'n and New Jeruſalem.
The final Conflagration in their Eyes
Is Heav'n, Eternal Life, and Paradiſe.
Thus what is Hell to others is Heav'n to them,
And fixes them in New Jeruſalem,
God's Holy Houſe and Tripple Diadem.
Wherein from *Adam* to the Conflagration,
All the Redeem'd of Every Generation,
In order are received and reſide,
According to the Age wherein they died:
Only the *ſecond Adam*'s firſt in Glory,
Chriſt the *New Adam* has the topmoſt ſtory.

On

On top of *Sion*'s Hill his Courts are known,
Which Mount from top to bottom's all his own.
Oh how *New Sion*'s Mount exceeds all Mountains!
A Rock of Cities, and a Rock of Fountains!
Her Cities numberless, beyond compare,
Her Fountains pure innumerable are.
This is Mount *Sion* mention'd by * Saint *Paul*,
The New Jerusalem Celestial,
Wherein innumerable Angels shine,
Innumerable Saints in state divine,
Beneath the Courts of *Sion*'s topmost Station
Adam and *Eve*, and their own Generation
Dwell next in the Subordinate Gradation.
So e'ery Age in order as it did
Of Saints on Earth from Age to Age succeed
Reside in this Eternal Pyramid.
And as the numbers of the Saints below
Grow as the Ages still more Numerous Grow,
Each story in the Pyramidick Hill
Bears to th' Increase of Saints Proportion still;
Increase their Stations and enlarge their Stages,
According to the Order of the Ages.
And thus the lowest story is most wide,
Wherein the Saints of the last Age reside:
Who shall more numerous grow on Earth abroad,
As Saints and Angels have their Pains bestow'd,
T' inlarge and smooth Life's Strait and Narrow Road
And made it the Great Royal way of God.

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* Heb. 12. 22, &c.

YOU find in this my Deſcription of the Deſcent of the *New Jeruſalem*, that I have prov'd my ſelf a Chriſtian Brother to all the whole Creation in Heaven and Earth; lower I am afraid to claim any Relations, having a great Antipathy to Popery and Slavery and to the Prince of the Inferiour Regions, who rules in Dark State below the Girdle, who ſent three Ambaſſadors to me, that told me they were ſent by the Prince of the Inferiour Regions, to know what I had heard concerning *The Univerſal Reſtitution*, or *The Reſtitution of All Things*; of which Embaſſy you ſhall have a full Account, if you ever live to read it, ahd I to write and print it.

I have alſo a Poetical Siſter, with whom if I ſhould claim any other Kindred, ſhe would be apt to call my Mother's only Son *Saucy*, tho' my Mother had Four Thouſand Pound to her Fortune, and this Poetical Siſter of mine had but Two. At about Eight Years of Age ſhe gave a winning Proof ſhe was a great Wit, a charming Poet, and a true Prophetess or Sybill: as follows,

Young, Charming, Gay and Witty
You'll find my Siſter *Kitty*;
If 'tis the Will of Fate,
Pray take her for your Mate:
But if ſhe cannot get ye,
Take Brighter Siſter *Betty*:
If neither of them ſuit ye,
There's yet a Younger Beauty.

For all her Complacence for her Siſters, I aſſure ye ſhe took Care to prefer her ſelf, and provided firſt and beſt for that ſame Younger Beauty, her own ſweet ſelf.

Having thus given you this Specimen of the Wiſdom and Poetry of this ſweet Siſter of mine, which centers much in taking a prudent Care of Number ONE, I ſubjoin a Piece of her aforeſaid Brother's

Poetry,

Poetry, infinitely uſeful to my own ſelf, and to all Mankind, according to the glorious Ends for which the Great Creator deſign'd Muſick and Poetry.

Muſick a Treaſure and Pleaſure Divine is, *&c.*

The beſt Advice to my own ſelf, and all Chriſtian Lovers.

To the Tune of, *Sweet are the Charms*, &c.

I.

Let Chriſtians all, in Love or Bloom,
So think of Heaven, Death and Doom,
That they may all thoſe Evils ſhun
Whereinto the Unthinking run :
Would they avoid Ten Thouſand Wrongs,
Let them give Ear to *Sion*'s Songs.

II.

The ſofteſt Sighs, the ſweeteſt Charms,
Are full of dire *Pandora*'s Harms:
Muſick and Beauty tempt to Sin,
Death and the Serpent lurk therein,
With e'ry Sorrow, e'ry Sting,
When without Grace you ſooth and ſing.

III.

To *Sion*'s Songs then lend an Ear,
Songs of immortal Pleaſures hear,
Songs which the Thoughts and Soul refine,
And kindle Flames of Love Divine :
You'll feel new Pleaſures in your Breaſt,
With all the Glories of the Bleſt.

IV.

A ſhining Fire ſerenely bright,
All Comfort, Sweetneſs and Delight,
Than choiceſt Cordial far more rich,
Sweeter than Muſick's higheſt pitch.
Raiſing the Soul to Things above,
And kindling Heav'n and Heav'nly Love.

THE FREEDOM

With which the

STARS

Addreſs one another, without Fraud and telling Lies in COURTSHIP.

The Divine USE of

MUSICK,

And Intent of the

MUSICK of the SPHERES.

Muſick a Treaſure and Pleaſure divine is,
Which in every Space, and on every Line is:
New Treaſures we find and freſh Pleaſures we take,
In every Grace and in every Shake;
And every tumultuous Note in our Way
Has ſomething Surprizing Delightful and Gay;
The more they are Flowing and longer they Swell,
Our Raptures increaſe and our Pleaſures excel.

A Conſiderable Star ſaid to Me one Night at Supper, in the Audience of many bright Stars, pray, Sir, do you think you can live in one Place. I gave the Benign and fair Star this Anſwer the next Morning, in One of the Songs of *Sion*; for you muſt Underſtand, that the Morning Stars ſing together:

I can

I can live in one Place
With a Friend it is Plain,
Since to find her, I've Compaſs'd
Both the Land and the Main,
And ſhall think all my Life
A moſt happy employ,
To diſpel all her Cares,
And to heighten her Joy;
And will make it my Study
Of her Toils all to eaſe her,
And to find out new Ways
To Carreſs her and Pleaſe her:
Since it is a chief Point
To Religion belongs,
To Recover her Right,
And Defend her from Wrongs:
When her thus bleſt from Cares
In my Arms I have furld,
I ſhall think in her Smiles
I have Conquer'd the World;
And then I will lead her,
In true Virtue and Love,
From a Heaven on Earth
To the Heaven above.

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If any ſhould Object, that this is too plain and Familiar Language for the Stars, I muſt Anſwer them, that the two third Part of the Stars that have never fall'n, uſe all Manner of Heavenly ſimplicity and bright Truth in their Expreſſions, and are as fair and free in their Way of Converſation and Love, as the Heavens wherein they move. In Return for theſe Profeſſions of Love and Friendſhip to her, the fair Star in aſcending her Chariot or Orb, bid me think of her, which a very Polite male Star, who among the Stars, holds the Dignity anſwerable to a Barronet among us, ſaid to her, how,

Madam,

Madam, what is that you Say, Sir, ſays She, if this Star don't Court Me, I muſt Court Him; which, you know, is no ways Derogatory to the Brightreſs and Glorious Freedom of the Stars upon which the Starry Barronet held his Peace. After the Stars aſſoreſaid had driven on in their proper Courſes, another Star enter'd the Milky Way or Place, where all Stars pay their Viſits to one another: He held a Station among the Starrs, like what we on Earth call the Parſon of the Pariſh, Diſcourſing of Earthly Empires. I told him, that I took the Empire of *Mogul* on Earth to be plac'd or Scituate in *Affrica*; becauſe I heard it reported in the World, that one Captain *Avery* had taken the *Mogul's* Daughter Priſoner, and Carried her into *Madagaſcar*, an Iſland oft ſeen by many Stars, and Scituate on the Coaſt of *Affrica*. On Examination, it prov'd to be as the Cleral Star affirm'd; this being Reported among ſeveral Stars of Condition, might have been Prejudical to my Reputation for Accuracy in Obſervations in the Starry Sphere of what I beheld from on High; but I, who ſeldom am to ſeek for a good, or a fine Turn on Occaſion, told them, that being Commanded by a fair Star to think of her, I was ſo aſſiduous in Obeying her commands, that realy I had not one Moment's Leaſure to think of any Earthly Monarchyes, or to obſerve their Scituations. And in ſuch Caſe, a Miſtake of a thouſand Leagues was a meer triffle, and that even the *Moguls* Empire was not half an Inch Square in its Appearance to us, in the Immenſe Altitude of the Sphere wherein we then were.

And that I had but that Moment finiſh'd a Copy of Verſes, which I was ſending to the fair Star, who deſir'd me to think of her to let her know how ſtrictly I paid a moſt devoted Obedience to her ſhining Commands.

All the Grand Stars then Preſent, deſir'd to ſee the Lines which were as follows:

To the Fair Star *who desired me to think of her* August *the* Sixth, 1725.

Madam, these Lines will let you Understand,
How well my thoughts Obey your Wish'd Com-
Since mighty Empires in me you Subdue, (mand;
And in my thonghts the World gives place to you.
Thus the Impire of the Great *Mogul* gave place,
And fled a Thousand Leagues before your Face:
Thus all Inferiour Empires forget
To think of You; and Render your's compleat.
All other Empires for you I contemn,
But that of Heav'n and new *Jerusalem*,
In all my Thoughts you'll find your self in them.

These Lines were universaly applauded by All the Stars in General, who are all in Expectation of the Glorious Descent of the new *Jerusalem*, of which you find the Description in this Book.

To the Fair Star *on her forbidding me to think of her, or Good wishes Righteously recalled.*

According to the Rule of Christ.

Those that draw back my Soul shall have no pleasure in them.

SINCE first you bid me think on you and did
Without a cause my thoughts of you forbid.
These lines will let you fairly Understand,
How well my thoughts Obey'd your first Command
How Empire in me for you I subdu'd,
And made the World give Place to do you (Good:
Thus th' Empires of the Great *Mogul* give place,
And fled a Thousand Leagues before your Face.
I earthly

I earthly Empires for you did forget
To think of you and Render your's more great;
Not over me but in your ſelf compleat.
All other Empires for you did Contemn,
But that of Heav'n and new *Jeruſalem*,
In all my Thoughts I Wiſh'd you bleſt in them.
But ſince you bid me Ceaſe, I wiſh no more
For you, but for my ſelf juſt Heaven implore;
That all the Joys I wiſh'd you from the Lord,
May Back to my own Boſom be Reſtor'd:
Bleſſed with all the whole Increaſe of God,
A fund of grace for freſh Supplies of Laud;
For truths ingrateful and Malicious foes,
I will with all Faith, Arts, and Grace oppoſe,
And pray God he will in like Manner them,
Condemn as they his Truths and Friends condemn:
For in my Heart I uſe no Frauds nor Lies,
But welcome all the Worthy and the Wiſe;
And thoſe that can't like gold Endure the fire,
But earthly things Extinguiſh their deſire,
Their me mories will in my Thoughts Expire.
For in my Thoughts I Wiſely repreſent,
All that come there to try their Good Intent,
Before the Judge that is moſt Excellent.
Thus all in my bright Thoughts themſelves may (View,
Moſt juſtly fitted, whether Falſe or true;
For few, I find, in *Sion's* Rock ſo bright,
The mirrour true to view themſelves aright,
Can of themſelves endure the Real ſight.
For the unworthy there can nothing See,
But their own faults and End leſs Miſerie.
But Though you Uſe me well or Uſe me ill,
Or look upon me with what Eyes you will,
In Eyes divine I find more Favour ſtill:
My Thoughts which Freely of themſelves arrive,
From Heav'n like Saints and Angels ſeem alive;

Compoſe

Compose themselves in Verse and seem to Throng
In order glorious and in Spirit Strong,
Which shall shine first and most in *Sion's* Song.
So that my Thoughts dictate themselves above;
Or are the Dictates of Eternal Love;
And I their scribe have only the Renown,
The Bliss at Heart and glory in my Crown,
To feel the Joys they give and Write them Down.

Advice to young Gentlemen in a Brown *Study, or in their Studies of the* Black *or* Fair.

YOung men may Love in Ladies Looks,
To Study rather than in Books:
Since in their Faces there is Show'd
The art and Eloquence of God,
In Print and Draft which all applaud.
In graces and fine features Written,
No wonder then Mankind are Smitten;
This brings to mind *Job's* mighty Grace,
And Resolution in the Case.
How holy *Job* Proclaims and Cries
I've covenanted with mine Eyes,
When Beauties Charms are all Displaid
I will not look upon a Maid;
For as the Mothes round Candles fly,
Till in their fatal Charms they die;
So Studies of Black Brown or Bright
Tempt the unguarded Gazer's Sight,
Till Health, Wealth, Peace and life expire,
In sins consuming Flames of fire:
But if with Lawful good Design,
You to Black Brown or Bright Incline,
Then either study is Divine:
If as your temporal Charms remove,
In heavenly Graces you improve.

The Sympathy between, Ingenious and great Souls.

ART like Religion ſeeks a worthy Soul:'
Art muſt have Time and fancy no Controul,
But like the Orbs above with freedom Roll.

2.

Wiſdom's deep Thoughts the Curious Eye ſight
To form in Draft an Excellent Deſign, (Join,
And copy after Workmanſhip divine.

3.

The more we copy after the Creatour,
More boundleſs wonders we diſcern in Nature;
See all we ſee, on Earth revers'd in Water.

4.

In Water all the Heav'n's above Arround,
Expanded ſhine their Station moſt profound,
And Man the Leſſer World's between 'em Found.

5.

Thus water in a Draft do's make us know,
How our Antipodes ſee the Heav'ns below,
And Earth like us between two Heav'ns do's ſhow.

6.

Theſe bright Reflections obſervation Merit,
And bring to mind that none can Heav'n Inherit,
That are not born of Water and the Spirit.

7.

The Birth of Water, and the Spirit Implies
People, that uſe Wiſdom with their Eyes,
In things divine and Humane, juſt and Wiſe.

8.

Theſe wonders foes of Art juſt Heav'ns decree 'em,
Shall ſee but ſhall not well obſerve they ſee 'em,
Judgment alone can from ſuch blindneſs free 'em.

9.

Yet that this Knowledge all with Eaſe may gain,
I will in plaineſt Terms to them explain,
How art and Heav'nly Wiſdom jointly reign.

10.

As with black Lead I my firſt Draft deſign,
Then rightly trace and Finiſh every line,
Diſſolve my firſt that my laſt draft may ſhine.

11.

So Heav'n and Earth God's work by his decree,
As quick as Thought in Water form'd we ſee,
In fire Divine diſſolv'd Transform'd ſhall be.

12.

This fire Divine which reigns in Jeſus's Heart
He to the Wiſe and worthy do's Impart,
To find out Heav'n in Learning love and Art.

13.

This Ignorant graceleſs Souls don't Comprehend,
To mind nor underſtand it Ne'er intend,
But Ignorant live, and make an Ignorant End.

14.

Thus Ignorant Bunglers grace and art Deſpiſe,
Being blind to Heav'n and Earth with open Eyes,
They loſe the Earthy and the Heav'nly Prize.

15.

Great Jeſus cries they ſee, and don't preceive,
Hear and ſhant Underſtand and won't believe,
Thus to ſave Hell the Pains themſelves deceive.

16.

While all great Souls who all Improvements mind,
Are to the Good and the Ingenious kind,
And Daily grow more Glorious and refind.

17.

Thus the Bright Glorious Holy fire divine,
In which our Lord deſcends to Judge and ſhine,
Nothing conſumes but all things do's refine.

FINIS.

BRITISH MUSEUM

The Vindication of a SOUND MIND in a SOUND BODY.

Occasion'd by Mons. *De l'*AVON's telling me before his Lady, *That I had some terrible Disease in my Body, which he would not have for the whole World.*

I laugh'd very heartily, and simper mightily ever since, when I think of it, at so strange and odd a Charge; and told him, that I had reason to think no Man in the Universe was more healthy in his Body, nor more happy in his Mind than my self; and offer'd before her, to stand the Search of a proper Jury of Men or Matrons: Which he said he did not desire.

I am pretty well assur'd so strange a Charge, did not arise directly from himself, and therefore am inclin'd to think, that some charming fine Creature or other had a very fine piece of Curiosity in such a fine piece of Work, or at least was willing to hear what the Author of these Works could say for himself; all which the Author hereof commits to the Censure of the Worthy among Mankind, with a due submission to the best of Judges.

Mens sana in Corpore sano.

LEST your unjust aspersion spoil my Marriage,
And so of all my race cause the miscarriage,
And the just judge in Judgment's righteous course
Mete to you the same measure and cut off yours;
I set before you my true case in rhime,
That your mistake may be retriev'd in time,
Before the horrid accusation run
So far my reputation is undone
Among the fair, whereby I am afraid
That I poor slighted Man must die a Maid;
Who rather than into such mischief fall
Offer'd to show you, and now tell you ALL.

My

My outward Form, if dreſt in Shining Mode
Scarce wants a Bleſſing Heav'n has not beſtow'd ;
I'm not too ſhort nor tall, too fat nor lean ;
In every Part unblemiſh'd, ſound and clean.
Of Phyſick yet I never took a Grain,
Smoke no Tobacco, never breath'd a Vein,
Have in my Fleſh no Pimple, Sore nor Blain.
No Chronick Pains moleſt my Nights or Bones,
I fear no outward Foes nor inward Groans,
And know no Fear, but that which guards the Wiſe,
And makes them timely to prevent Surprize,
Seek Heav'n and uſe true Wiſdom with their Eyes.
Can with the greateſt Beauty ſet alone,
And tho' her Pow'rful Charms have brightly ſhone,
Advance no Smiles nor any Paſſion own.
And yet in Converſation ſhining prove,
Vanquiſh the Vapours, and the Spleen remove,
And ſmile on all that's Good and Great in Wit and Love.
From all Diſeaſes I'm ſo free a Creature,
I've only a too good Redundant Nature,
With a too frequent Inſtantaneous Tumour,
The Fair call Height of Virtue and good Humour,
By four Days Faſt I tam'd the Bold Preſumer:
To guard the Balm of Life, of Peace and Health,
The Virtual Gold of Love or Vital Wealth,
Whoſe precious Worth ſo great each Beauty knows,
She'll undergoe a thouſand Pangs and Throes,
And make ten thouſand Outcries and long Oes,
E'er ſhe will ſuch a wiſh'd for Treaſure loſe.
In Art and Learning and Divineſt Themes
Scarce One Man ever went beyond my Schemes,
I fill the World with my Ingenious Labour,
And form my Notions all from Chriſt on *Tabor*.
From thence exemplify how the Creator,
Has hid Eternal Things in Forms of Nature,
As Subſtance hid within the Husk of Grain,
So Antitypes hid in their Types remain,
And thus Heaven's Kingdom in a World of Sin,
Chriſt tells us, by each Saint is found within :
And as the Subſtance from the Husk does run
When Grain to New Life's quicken'd by the Sun,
So Temporal Things on Fire ſhall quit the Sphere,
And the Eternal Things themſelves appear.
Thus Chriſt on *Tabor* ſhow'd the glorify'd
Eternal form'd conceal'd in Chriſt that dy'd.

And all in *New Jeruſalem* behold
Th'Eternal Form and Subſtance of the Old,
Increas'd and multiply'd ten hundred thouſand fold.
And thus Sun, Moon and Stars ſhall in their Spheres
Wear their Eternal Forms when Chriſt appears:
And we in Chriſt's Eternal Light Divine,
In our Eternal Forms like Chriſt ſhall ſhine.
From Chriſt's bright Form each Godlike Proteſtant
Does in his Soul Divine Ideas plant;
All Life's bleſs'd Seeds thus in Us are obtain'd,
And Heav'n and Paradiſe are both regain'd.
This makes us ſcorn the Wooden Gods of *Rome*,
And Popiſh Trumpery to Damnation doom.
This makes us think the Pope a Damn'd Old Bite,
The Old, Infernal, Curſed *Canaanite*:
His Jugling Hoſt to *Hocus Pocus* COMpare,
And call each Pope and Begging Fryar Mumper,
As *Frenchmen* call each Prieſt or Monk ſtill *Mon Pere*,
For *Canaanite* in *Hebrew* Tongue implies,
A Damned Merchant of old Sins and Lies:
Such is the Pope in Sins damn'd Merchandices,
Who ſells Folks all their own Old Sins and Vices,
Or New: The Greateſt at the Greateſt Prices.
And ſells old Rags, old Chips, Stones, Bones and Stories,
To ſtifle New Birth Reformation Glories.
Thus I proclaim *Rome*'s Idols to condemn,
Chriſt's Godlike Form on *Tabor* againſt them,
And againſt *Rome*, the *New Jeruſalem*.
Chriſt's Form ſo bright no Painter can deſign,
No Carver carve Chriſt's Glorious Form Divine,
Nor any Angel, Tongue or Pen define.
The Godhead in the Man Chriſt Jeſus ſhining,
The Bodies and the Souls of Saints refining,
From this pure Object, not things tranſitory,
I form my Dreams, Schemes, Themes and Hopes of Glory.
Then you may treat me well or treat me ill,
Or look upon me with what Eyes you will,
In Eyes Divine I find more Favour ſtill.
I ſtill make righteous War with my Deſires,
Suppreſs Wit, Hell, Fleſh or the World admires;
And write with Joy what Grace Divine inſpires.
Ev'n * pretty *Toney*, tho' ſo much my Friend,
Whoſe charming Notes and Kiſſes I commend,
Leaſure from greater Subjects muſt attend.

---

* Pretty Toney. *Madam* de l'Avon's *Cock Bulfinch*

For then it will to gratitude belong
To make his Tunes a juſt Return in Song.
For I not more (than to be thought Ingrate)
The Prince of the Inferior Regions hate,
Who Rules beneath the Girdle in *Dark State.*
I all Ill Thoughts in Faith with Prayer attack,
All-Prayer's a Weapon Chriſtians ſhould not lack,
To ſend them fir'd with Heav'nly Vengeance back,
To Hell, to Fiends, Falſe Friends, the Pope and *Rome*,
To give their Authors their deſerved Doom.
Thus riſing Evil Thoughts juſt Judgments find
From Chriſt's Eternal Juſtice in my Mind,
And all within may feel the Judge Divine,
That Love that Chriſt ſhall in them Reign and Shine,
The reſt are partial Reprobates Malign.
I in my Heart hate Partiality,
From Fair Ones that love Flattery I fly,
And Beauties that in Courtſhip love a Lie.
I ſhun them all like Hell, becauſe for them,
If they repent not and their Crimes condemn,
There is no Room in *New Jeruſalem.*
For thoſe that Court with Lies, and like with Fraud,
Are join'd by Devils and all abhor'd by God,
Damn'd Fiends at Home, tho' ſeeming Saints abroad.
Galations firſt, Eight, Nine, St. *Paul* likewiſe,
Curſes the Angels for their Treacheries,
And all that do for Goſpel ſpread their Lies:
And Curſes *Paul* himſelf, if without Shame
Rome ſpread falſe Doctrine under *Paul's* Great Name.
In which Curſe Lying Chriſtians all have part,
In Love, Religion, Labour, Trade and Art.
All theſe, and cheating, Lying, Lawyers all
Are doom'd to Woes by *Chriſt*, and curs'd by *Paul.*
But Lying Lovers and Blood-thirſty *Rome*
Both Chriſt and *Paul* to double Vengeance doom.
Aholah and *Aholibah* are doom'd
For being damn'd Partial both to be conſum'd.
For plaguing good Men with their Partial Spite,
Yet Pillows made for Reprobates delight.
Then with what Plagues will God the Fair confound
Who with Malicious Lies the Virtuous wound,
And ſlander Saints in Mind and Body Sound.

MUSEUM